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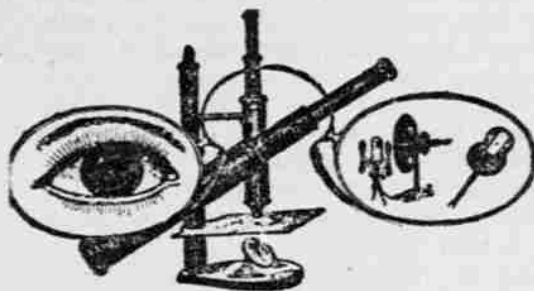
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# CHINESE CITIZENSHIP IN HAWAII

By Doremus Scudder.

Years ago Mr. Bryce, in his "American Commonwealth," drew attention to one of the most notable features of our National life by pointing out the fact that the Union, with its many self-governing communities living under different local laws and widely variant conditions, necessarily constitutes the most extended and favorable field in the world for political and social experimentation. As a consequence, dogmatic assertions and ipse dixits are apt to fare hardly, for what is taken for granted in one section may elsewhere have been submitted to a concrete test with a result flatly contradictory to the vaunted opinion. A case much in point is that of the widely prevailing sentiment against the Chinese immigrant laborer in the United States. Throughout the mainland a mental image of this type of Chinaman has been formed, and has become such a fixture in the make-up of many Americans that it will require almost an intellectual cataclysm to destroy it. Like the man made to pass before a concave mirror, the Chinaman among us has been forced into a situation where he is compelled to look as he does, and then we triumphantly exclaim, "See what a squat, flattened-out caricature of humanity the poor creature is!"

An editorial in The Outlook of April 23, 1904, gave the following excellent picture of this conception of the Celestial: "It is said in defense of our political antagonism to the Chinaman that he is not a genuine immigrant; that he does not settle down to make a home; that he never does make and never can make an American citizen; that he despises our customs and manners and maintains his own; that he is clannish, and insists on living in communities of other Chinamen; that his sole object is to make enough money to get back to China, there to live in comparative affluence; that he is incapable of learning either to speak or to think in English—in other words, that he is not a human being, as Americans count human beings."

Meantime, with the growth of this sweeping deduction in the minds of continental Americans, far out in the mid-Pacific an experiment has been conducted under totally different because more nearly normal conditions. One of the commonest experiences in Hawaii is to hear a mainland American exclaim, "Your Chinese are a totally different class from ours on the Coast." Exactly, but why different? Not because they came from other provinces of the Celestial Empire, nor because they are representatives of a different social status. The so-called "low-down Cantonese" and "riffraff of Hongkong"—as a matter of fact a very large proportion were poor, honest farm folk—came to Hawaii as contract laborers, just as they flocked to California, precisely the same sort of people, in many cases relatives and friends, some staying here, others going on to the American mainland. The only difference is that Hawaii gave the Chinese a fair chance, while America did not. On the one hand, freedom to be himself and to develop naturally, on the other, repression and cruelty, spell out the contrast.

This Mid-Pacific Territory has a definite and most valuable contribution to make to the Mainland in the shape of a correct estimate of this man from eastern Asia. Take up the points in the anti-Chinese indictment quoted above, and what has Hawaii to say concerning them?

### IS THE CHINAMAN A GENUINE IMMIGRANT?

A fair answer to this question must take cognizance of the fact that two classes of immigrants come to the United States: first, those who seek this country with the definite purpose of settling here and becoming citizens; second, those who desire to better their condition, and after acquiring a competence to return to their native land. Many of the latter carry out their intention, and constitute for America a very useful element, tending to bring our Nation into ever closer relations with foreign countries, and to introduce our products to overseas markets. Probably, however, a very large proportion of this second class fall in love with our institutions, become rooted here, and never return.

The Chinese belongs under this second head; he comes intending to go back to China. Other things being equal, it should be expected that, owing to the greater difference between his civilization and ours, it would require longer time for him to realize the full attractiveness of life in America than for Europeans. But, unfortunately for the purposes of our problem, other things are not equal. The immigrant from Europe meets first of all a welcome. An open door awaits him. In the second place, the right of citizenship is freely accorded him; nay, for the sake of his vote this sacred privilege is often pressed upon him. Furthermore, he finds here an elaborate machinery designed to make him a landholder; the broad West invites him at mere nominal cost to take up an estate outvaluing in extent and richness the holdings of scores of petty lordlings in his native country. Finally, no unscalable social wall bars his progress; if not his children, his grandchildren freely enter the most exclusive family circles through the closely guarded gate of marriage.

In the case of the Chinese all is changed. His welcome is jeers and stones. I well recall a scene often enacted before my eyes in San Francisco during the later sixties, when I was a child. Oriental steamer day frequently came on Sunday, and the Chinese immigrants were carted in open express wagons through the very center of the city to Chinatown. Regardless of the peaceful nature of the day, kept far better than now, knots of boys and young men gathered on the street corners to revile the newcomers with oaths, while they compelled the wagons to run a gauntlet of flying missiles, which prophesied the sort of treatment every Celestial might expect in free America. Only the other day in Philadelphia, the City of Brotherly Love, a cultured Chinese gentleman, long resident there, informed a lady, who expressed surprise because his wife and daughter remained too closely at home, that he did not dare allow them upon the streets, fearing not only insult but even violence.

As soon as the Chinese had resided long enough in the country to learn to love it and desire citizenship, the right was denied them. No effort is made to induce them to become landowners, and as for the social realm, ostracism is so much a matter of course that no one dreams of any other possible treatment. If the Chinese is not a genuine immigrant, whose fault is it?

Hawaii's answer is, "Certainly not the Chinaman's." First of all, the Chinese never encountered stones and oaths from the Hawaiian. He began coming as early as 1802, brought over at the instance of the most enlightened monarch these islands ever knew, Kamehameha the Great. Up to 1852 very few drifted hither, but then the demands of the sugar industry began to be felt, and the Chinese were introduced in respectable numbers as plantation laborers. Two sets of statistics of Chinese immigration were kept in two government departments. There is quite a discrepancy between them. The larger totals are probably the more correct and are therefore selected. These show for ten-year periods, up to the year of annexation, 1898, arrivals of Chinese in the islands as follows:

1852-1861	674
1862-1871	1,629
1872-1881	14,867

1882-1891	18,723
1892-1898	19,837

Total..... 55,730

Of this sum total the Chinese Consul estimates that 30,000 represents the number of separate immigrants; those coming a second or third time, travelers, etc., making up the rest. This seems an underestimate. Comparing the various data available, probably the figure 40,000 for the total Chinese immigration to Hawaii would not be far out of the way.

These men were brought here to work in the fields, were expected to go back to China, at times the agreement stipulated their return in three years, and no inducements whatever were held out to them to identify themselves with the country. They were, however, treated with uniform kindness and justice, were allowed to acquire land, were subjected to no social ostracism, enjoyed the privilege of intermarriage on the same terms as all other foreigners, and were permitted to become citizens. As a consequence, the Chinaman in Hawaii blossomed out remarkably in the role of a man of the world. Though not encouraged to settle, he did occasionally take up land. By 1901 no less than 1,115 Chinese in the Territory were paying taxes on real estate to the assessed value of \$1,200,84, while 12,926 taxpayers of this race were rated as owning personal property to the amount of \$3,287,802. One Chinaman has acquired some 3,000 acres of land in these islands, where real estate is notoriously owned or controlled by a few men and a handful of large vested interests.

During the monarchy no less than 752 Chinese became naturalized in Hawaii, and today there are more than three hundred voters of this race. From July 1, 1896, up to August 31, 1905—the only period for which accurate statistics are available—524 marriages were recorded in which a person of Chinese blood formed one of the contracting parties. Only in 195 of these, 37 per cent., were both groom and bride of this race; 193 Chinese are recorded as having married Hawaiians. Internarrriages also took place between Chinese men and Porto Rican, Portuguese, Japanese, Greek, and half-white women, part-Chinese marrying Americans, Scotch, German, Spanish, and English. Some of our best families have thus come to possess a strain of Chinese blood. Our Chinese-American citizens, whether of pure or mixed stock, are as proud of their country and exercise their franchise with as great consciousness as the descendant of Pilgrim Father or Virginian Cavalier. Hawaii's experience demonstrates beyond question that the Chinaman is a genuine immigrant. To make this evident in every State of the Union all he needs is half a chance.

### DOES HE SETTLE DOWN TO MAKE A HOME?

The National Census of 1900 showed the total Chinese population of this Territory to be 25,762, living in 3,247 homes, of which 393, or 12 per cent., were owned. The aggregate of homes for Caucasians was 6,482, with 1,840, or 28 per cent., owned. Place this showing beside that made by other immigrating peoples in many mainland cities, and the Chinaman shines by happy contrast. It would be a pleasure to conduct the average honest opponent of Chinese immigration to some of these homes which are scattered all over the islands, point out the evidences of civilized tastes therein displayed, recall the fact that the owner came here as a laborer, and then ask him to compare what he sees with much that he can recall of Greek, Armenian, Polish, and Italian homes elsewhere in the United States. A few Chinese dwellings in Honolulu are among the best in the city. Hawaii's experience is that the Chinaman is a remarkable home-maker. It is because of this fact, and also because they are such kind husbands and good providers, that so many Hawaiian women have been glad to intermarry with Chinamen.

### DOES THE CHINAMAN DESPISE OUR CUSTOMS AND MANNERS AND MAINTAIN HIS OWN?

To ask that a newcomer from a foreign country lay aside all his inherited and acquired habits and customs as soon as he enters the United States as an immigrant is demanding an impossibility. No immigrant does this. Visit Little Italy, Little Russia, and all the other little foreign countries in New York City. Everywhere the immigrant, entirely apart from language, finds it hard if not impossible to conceal his nationality, however ardently he may strive to Americanize himself. In few cases doubtless does the thought of making himself over again into an American ever occur to him. But with his child it is different. The new environment makes an American of him whether he will or not. Now, the glory of the Chinaman is his stability of nature. It is some day bound to place him very near the head of the human race. The great difference in custom existing between him and us emphasizes his adherence to what he has been taught. Still, he changes. The first generation does learn, on occasion ever growing more frequent, to substitute trousers and shirt for the shapeless bag clothing of China. Way back in the sixties in California, beaver hat and Prince Albert coat were donned on Sunday by my father's Chinese cook. To declare the Chinaman despises our customs because, forsooth, he cannot at once comfortably adopt them, implies a claim to insight generally supposed to be confined to the Divine Being. The truth is, he does not despise them. Give him time, treat him rightly, and he gently changes into something suggesting the American. His boy and girl, like the children of all foreigners among us, leap the fence at a bound and become among the most ardent lovers of Old Glory and nattiest wearers of tailor-made goods that we have.

America has heard much of the fearful vices propagated by the Man from Asia. It were well if she should realize that many of her own sons in the Orient have proved more virulent plague-spots there than Chinese will ever become in our country. It is not the man who differs most from us in habits that we need to fear as much as he who is nearest like us. All the reforming forces of our civilization center upon those who strike us as most foreign, and as a result they change, not we.

At the reception given in the Chinese Consulate here to Prince Pu-Lun on the latter's way to St. Louis last year, a bevy of young Chinese ladies, speaking pure English and dressed in faultless American costume, served the guests with all the grace possible to their Anglo-Saxon sisters. Some time ago Honolulu's leading daily contained the following advertisement:

### NOTICE.

My wife, Chun Ahfung, having left my bed and board, I will not be responsible for debts contracted by her in my name.

(Sig.)

MARK KUI.

Honolulu, April 1, 1904.

6756.

The wife as well as the husband in this notice is Chinese. Honolulu's crack short-distance sprinter is En Sue, a full-blooded Chinese, born here a citizen of the Union. Our Mills Institute for Chinese young men boasts its football and baseball teams, every mem-

(Continued on page 6.)

## WOMEN AND GIRLS

Who suffer every month from Cramps, Backache, Headache, Vomiting, Dizziness or Fainting Spells should know that if a few doses of the Bitters were taken at the first symptom they would save all this unnecessary suffering. Always keep a bottle of



**Hostetter's Stomach Bitters**

handy and you'll always enjoy good health. Thousands of other sickly women have found this true. It also cures Insomnia, Poor Appetite, Sleeplessness, Indigestion, Dyspepsia, Constipation, Biliousness or Malaria, Fever and Ague.

We hope all sickly men and women will try it at once.

## 1906

Another mile-stone past in the years of time,  
Ring out the old, ring in the new  
with merry chime.  
Forget the past, rekindle the bonds  
of friendship sweet.  
With smiling face and outstretched hands the New Year greet.

## Aloha Nui!

**Stanley Stephenson,**  
THE PAINTER,

New Signs for the New Year—88 Signs

### NOTICE.

ANY WOMAN OR GIRL NEEDING help or advice, is invited to communicate, either in person or by letter, with Ensign L. Anderson, matron of the Salvation Army Woman's Industrial Home, No. 1680 King street.

8 YEAR OLD

## Kona Coffee

We still have a small supply of OUR GENUINE EIGHT-YEAR OLD KONA COFFEE which we are selling in six-pound tins for \$1.75, freshly roasted and ground and delivered to your home.

If you enjoy really good COFFEE and who does not? Then try it. Order by 'phone Main 217.

**M. W. McSHESNEY**  
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QUEEN ST., COFFEE ROASTERS.

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Prices Right.

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